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Christianity in Business.

Christianity is usually looked upon as a system of morals and religion which only concerns man's relation to his Creator, and is not intended to exercise control over the temporal relations existing between man and man outside of moral and spiritual things; and with this narrow and exclusive conception of its purposes, many professors never made a study in what manner he can illuminate his business transactions by applying the laws governing his professoin, and make it effective in controlling others.

The only true delineation of the Gospel of Christ, is that it is thoroughly practical: something that is applicable to everyday life in every aspect. The notion that Christianity consists in a devout countenance, a morning prayer, performance of a few ceremonies, a little church worship, and an occasional holy groan, to the exclusion of equity and justice in business and works of peace in practical life, belongs to the class of faith that is not accompanied by work—dead! It long since should have been buried.

The teachings of Christ and his authorized successors abound in rules that are useful in the experiences of business life: and if they were more generally obeyed even by Christain professors thus engaged, the land would be more prosperous, and the people more happy.

Obedience to the teachings of the notable Gallilean wields an influence that is irresistible. If capital, at the present time, could be placed under the salutary control of Christian principle, applicable in business methods, a transformation would rapidly be consummated that would restore harmony between the employer and the employe. Tribulation and anguish, the cries of the starving, and the clamor of the striker would pass away, and contentment would feed the desires of unhappy thousands.

The simple exhortation to honesty, if made a general rule of business would work a wonderful change. As customs now are a premium is put upon dishonesty. Often the Christian professor, when he goes shopping, wants to purchase the best goods at prices far below the cost of production. He will not be satisfied with any thing short of first-class goods, and the only assurance that he demands is the warrant of the salesman. He will take that for law and evidence in every case, and after he is turned away with a third or fourth-class article at a second-class price, with the irresponsible and meaningless warrant-badge of the salesman, he sallies forth with an air of triumph, greatly contented with himself, while the seller amuses himself over the stupidity of his buyer, and the effectiveness of his improvised warrant. Episodes like this pass in a thousand places every day, and they violate the sentiment of justice in the minds of every actor, and a few repetitions of the same play, will deaden their sensibilities, in that respect, to such an extent that they lose all consciousness of the actual condition in which they are.

If such hearts as Jay Gould's could be filled with the genuine Christian honesty that would exert a controlling influence over all public ventures and enterprises, its effect would reach the thousands of laborers and they would partake of the same, and no occasion for murderous strikes would arise, and contests between labor and capital would disappear.

What the age wants, is more of the principle of Christianity in business, and a more desirable condition can not be attained unless there is. Legislatures may make laws, soldiers may suppress for a season; but to make a pure commercial and mercantile stream, the fountain must be pure.

The Lord's Crucible.

A crucible, in chemistry, is a vessel that will endure great heat, but as a metaphor in language, it means a test condition—a place of temptation or trial.

Many of the Lord's people are tried in the crucible of persecution. Those who bear the test are counted as gold, silver and precious stone; and those who do not are classed as wood, hay and stubble.

Persecution is painful to bear, but it is the greatest purifier in secular and religious affairs that the world knows. Nearly every reform movement would be destroyed in its inception by the corruption that would fall into its rank, were it not for the fires of persecution that burn and drive it out. This proves who is actuated by unselfish, philanthropic or religious principles, and who will stand in times of reverses and emergencies.

Had it not been for the persecutions that clustered around the early propagation of Christianity and drove from its ranks those who sought its patronage for mercenary purposes and personal emoluments, the design thereof would never have been accomplished, and it long since would have been dead, damned and forgotten. When, even the voice crying in the wilderness announced the approach of the Kingdom of Heaven, the Scribes and Pharisees seized upon it and pressed themselves into it; and had it not been for the scathing rebuke of John, they would have taken and possessed it. But the denunciation pronounced against them—ye generation of vipers—drove them back and made them enemies of the movement. It would appear wise in a situation like that, to be "prudent," as some would declare, and "not preach doctrine," and not denounce those who were "men of influence," and able to render much valuable assistance if their sympathies were enlisted in behalf of the cause. But that was not the Lord's way of doing. His servants were authorized to call things by their right names, and say a viper is a viper. While this method has plunged many into deep suffering and subjected others to the most painful torture, it has borne the fruits of peace and genuine liberty to others, and preserved to coming generations the blessings of broad religious privileges.

God's ways are mysterious, and the only prerogative of his faithful servant is to do his commandments, and the result will be gratifying. The cry may often go up, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth;" and the answer is, "rest yet a little season." At the proper time vengence will be executed upon those who have withstood the truth and endeavored to destroy those who stood among its defenders.

It is therefore most comforting to stand in the rank of those who bore the test of the Lord's crucible and came out as gold from purifying furnaces; and the sentiment expressed in the prayers of several ancient martyrs of Christ, when surround by angry flames, should enrapture their souls: "We thank the, O Lord, that we are counted worthy to suffer for thy sake."

"Defenders of the truth," while their careers are stormy ones, are the most honorable men there are in the sight of God, and they should be in the sight of men.

The man who is persecuted for righteousness' sake should not be troubled when the arrows of persecution are hurled at him.

Progressive Roman Catholics.

The priesthood of the Roman Catholic church is the wisest body of ecclesiastics in the world, from a worldy standpoint. They know that the power to rule is most easily maintained over an ignorant people, and they stand in the way of advancement in educational pursuits in the liberal or general sense. But when they see that they are no longer able to hold the ground they have occupied they gracefully retreat and they do it in a style that makes their people believe that it was their intention to lead them to higher and more liberal grounds, thus not only holding the confidence of their following, but rooting themselves deeper in the strength of their esteem.

In the late Council held in Baltimore, several very important steps were taken in a progressive direction, and among them is one in favor of temperance reform that will be a great help to this important work. The Bishops deplore the abuse of intoxicating drinks as a "pestiferous evil," and call upon their people who are engaged in this way to "choose a more honorable way of making a living." These are certainly very advanced grounds for that great organization to take and must have the effect of giving the reform an impetus that will be plainly observed.

This is one thing to the credit of that church.

Too Much German Baptist.

The success that is crowning the labors of Brethren in different parts of the country is making the Annual Meeting defenders desperate, and it is astonishing to what extrematies they are going to to injure the progress of our work. We have no fears that such measures will retard the march of Progressive Christianity, in the least, at the end; and we, therefore, desire to caution our correspondents not to get too much "German Baptist" in their letters. When anything must be said, please state the plain facts in a simple way, and in the briefest manner possible.

It "spoils" any paper to have too much of one thing in it, especially too much German Baptist.

In this impression Bro. Swihart tells something about the preaching of certain men in his field of work, regarding the quality of the baptism administered by Brethren ministers, and the solemnization of marriages. A glance at the history of the Dunkard church makes such claims, on the premise, so astonishingly false and ridiculous that they hardly seem to merit an answer.

If our cause is injured by such misrepresentation, then it ought to be refuted, and done in a way still more effective than the publication of an answer in this paper: it should be printed in tract form, and put where we can not put the EVANGELIST.

Whatever we do may our moderation be known to all men.

"Personal Nature," in Church Feudes.

In the correspondence from Philadelphia this week, we are told that the difficulty that has put that church under a cloud for the past two years is of a "personal or a local nature." Taking many past events as a precedence, we feel safe in venturing upon the belief that "personal" expresses it all, although we are acquainted with but one member in that church.

This "Personal Nature" that all of us have, is the great enemy to spiritual development in any church. It is satan himself seated upon the throne of the mind that is given to enmity, hatred, strife, emulation and sedition. It is this hideous monster that has caused the division of the Dunkard church and many other churches, and many churches which are a portion of general churches. He is a tyrant of the most cruel type; he has no respect for sympathetic feeling; for family ties; reason, justice and equity are unknown to him; he scoffs at conscientious feeling and the liberty that the Gospel grants; he deadens the religious sensibilities and makes callous to every good work the very innermost part of the heart; he tramples down with insulting pretence the holy commands of the Lord—woe unto thee, Personal Nature.

Let him be thrust out in the name of God!

Let him be thrust out in the name of the Son!

Let him be thrust out in the name of the Holy Spirit!

Let him be thrust out in the name of the Church!

"And his place appointed in the lake that burneth with fire and brimstone!"

Personal Nature, ah, yes; that is the embodiment of the satanic attributes. Let us be crucified!

We want the nature of Christ; and if we are born of the spirit, then we will partake of the spiritual nature. Why not trouble of a spiritual nature? The spirit is love and joy and peace—all good and kind and holy.

Lord give us the *spiritual nature.*

"There is now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the spirit." "We know that we have passed from death unto life, because we love the brethren."

"He who loveth not his brother abideth in death."

Who is thy brother? Whosoever is born of the spirit.

"Whosoever hateth his brother is a murderer;" and no murderer hath eternal life abiding in him.

Would to God there were no unconverted men in the church, then Personal Nature would not be the actuating power behind many who wear a cloak of Christianity, and keep churches upon the ragged edges of despair, and cripple their power to do good.

Crucify Personal Nature.

Hail Rhody!

The result of the State election in Rhode Island on Wednesday, Apr. 7, was a glorious triumph for Prohibition. The Prohibition Amendment to the Constitution received 5,629 majority, and was adopted by the requisite three-fifths vote, with upwards of 400 votes to spare; Hon. Edwin Metcalf, a simon-pure Prohibitionist, was elected Attorney-General (the office of chief importance in the matter of the enforcement of liquor laws) by 1,600 majority; and the straight Prohibition party vote increased to 2,328, an increase of more than 90 per cent. over the vote of 1885.

Praise God for this.

The war against rum is going bravely on, and one state after another is yielding to the victorious ballot.

God means to preserve this country a little longer for his own good purpose, and Prohibition is bound to sweep the land.

Old Order Yearly Meeting.

The next Old Order yearly meeting, will be held with the brethren of the Middle Fork, of the Deer Creek District church of Clinton Co., Ind., on the line of the Louisville, New Albany & Chicago R. R., two and one-half miles from Rossville, Ind. The posts for both tents are planted, the lumber all on the ground, &c. A love-feast and communion will be held on the evening of (Sunday) the 13th. Brethren and sisters will meet on Sabbath morning at 10 o'clock for public worship, June 13th.

NOTES AND NEWS.

Bro. Mallott is meeting with success at New Paris, Indiana. Eight had come out when last heard from, and good congregations were greeting him. New Paris is a good field, and we expect that a strong church will ultimately be established there.

Bro. Theo. H. Stevenson informs us that we did not understand his letter, containing two dollars recently on the College subscription. One dollar should have been accredited to sister Anna Dilts, and one to Jacob R. Lawshe.